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REPORT

OF THE

Presbyterian Committee on Union.

SECOND MEETING,

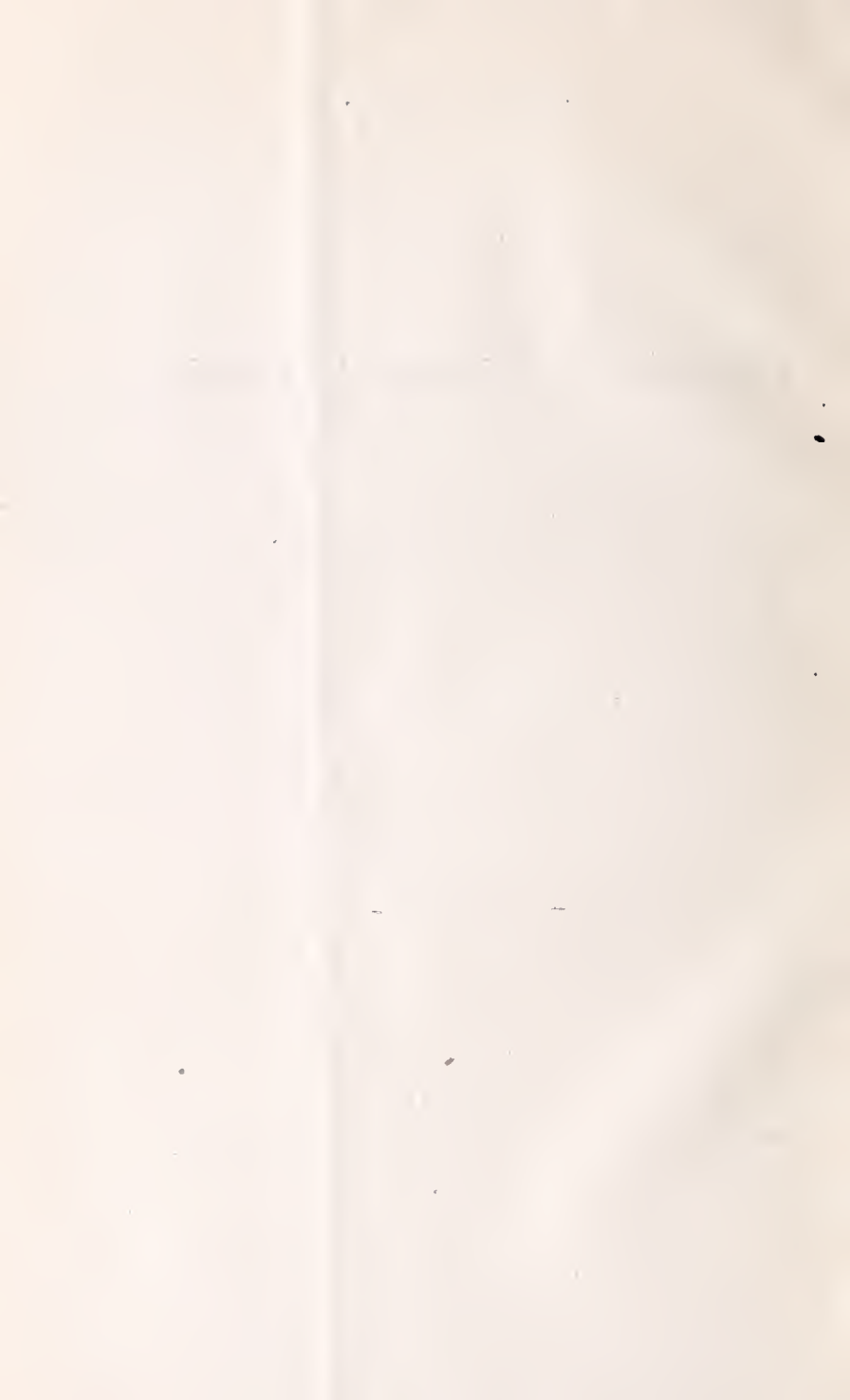
November 11-17th, 1903.



Shanghai:

PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.

1903.



ABSTRACT OF THE REPORT

— OF —

The Committee on Presbyterian Union

Together with The Action of the Mid-China Mission thereon.

SHANGHAI, October 29th, 1902.

To the Missions and Mission Councils of the Presbyterian Churches in China :—

DEAR BRETHREN :—The members of Committee present in Shanghai, having conferred upon the subjects referred to us, would present the following report of our discussions and resolutions :—

Inasmuch then, as it is found possible and desirable to unite on the ground of our ascertained harmony in faith and practice, we advise the Missions and Mission Councils which we represent, to make the following recommendations :—

A. To the Mission Boards, Committees, and Supreme Courts of those Presbyterian Churches which have established mission work in China, that they recognize the complete independence of the Chinese Churches which by the blessing of God have been planted under their care; and that they authorize their missionaries to take all such steps as may be necessary to complete the formation and to secure the independence of the proposed united Chinese Church.

B. To all Chinese Presbyterian churches :—

1. That they take the necessary steps in their respective ecclesiastical courts to unite in one organized church, with such arrangements for government and administration under the Presbyterian order, with needful adaptations to local conditions, as may best subserve the interests of the kingdom of God among the Chinese.

2. That while the documents enumerated under finding 2 (referring to the symbols of the various home churches) are binding on the churches which have adopted them, and while they are here referred to simply for the purpose of showing that in all essentials there is a consensus of faith and practice among these several churches; in entering upon the proposed union the distinctive subordinate standards of any one church be not necessarily adopted by the others.

3. That while the proposed Presbyterian Church of China must necessarily be autonomous and will therefore have the prerogative of formulating its own standards, which will, we believe, in the providence of God and under the teaching of His Spirit, be in essential harmony with the creeds of the parent churches; until such standards be adopted, the distinctive standards of each contracting party entering the union shall be adhered to by that party.

4. That until such time as the proposed united church shall formulate its own creed, possible cases of appeal in matters of doctrine be decided by the consensus of the various subordinate standards of the churches entering the Union.

5. For the information and consideration of the Chinese Churches we refer to the Westminster Shorter Catechism, especially answers 1-40 and 82-99 as being a brief digest of the leading doctrines contained in the symbols of the parent churches.

The Committee further unite in making the following recommendation regarding Union :—

Resolved, 1. That organic union (rather than federal) is desired.

2. That we recommend the formation of one General Assembly for all China, to meet once every three years.

3. That five synods be formed, to meet annually if convenient, to be constituted as follows :—

I. THE SESSION.

For the present each presbytery shall determine the composition of sessions within its bounds.

II. THE PRESBYTERY.

For the present the basis of membership in each presbytery may remain as before.

III. THE SYNOD.

The synod shall consist of all ministers within its bounds, with one ruling elder from each organized church; but any synod shall have the right to become a delegated body, upon its principle of representation being ratified by the General Assembly.

IV. THE GENERAL ASSEMBLY.

The General Assembly shall be composed of representatives appointed by the presbyteries in the ratio of one minister and one ruling elder for every seven organized churches, or fraction thereof, within the bounds of the presbytery. An organized church is understood as a congregation having a session. Groups of organized churches not yet organized into a presbytery shall, at the first meeting of the general Assembly, be entitled to representation on the same basis. At the first meeting, of the General Assembly all ministers and elders within China who can do so are expected to attend, all having advisory power, but only authorized delegates having the power of voting."

The Mid-China Mission in meeting September 2nd, 1903, adopted the following recommendations :—

Resolved, That we instruct the delegate of this Mission to say to the Committee on Union when its meets in November, 1903,


1. That we approve of recommendation *A* on page 5 of the Report; also *B. 1.*

2. That until the contracting parties shall have agreed upon a standard of doctrine to be used in deciding cases of appeal their union cannot be organic but only federal.

3. It is our earnest desire that the Westminster Confession of Faith be the standard of doctrine. If a more condensed statement of doctrine be desired we should not be satisfied with anything less than the entire Westminster Short Catechism.

4. While fully recognizing the autonomy of the proposed united church we object to the intimations found in 2, 3, 4, 5 of recommendation *B*, which seem to suggest to this independent church that it manifest its independence by at once proceeding to cast aside standards formulated after ages of search for the truth.

5. That the first General Assembly shall consist of all ministers in China and one elder from each organized church.



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Missions of the Presbyterian Church in the United States. (S.)

Mid-China Rev. P. F. PRICE, Sin-chang viâ Ka-shing.
North Kiang-su Rev. J. R. GRAHAM, Tsing-kiang-pu.

Missions of the Presbyterian Church of England.

Amoy Rev. W. MACGREGOR, D.D., Amoy.
Formosa Rev. T. BARCLAY, Taiwan.
Swatow (and Wu-king-fu) Rev. J. C. GIBSON, D.D., Swatow.

Mission of the United Free Church of Scotland.

Manchuria Rev. GEO. DOUGLAS, Liaoyang.

Mission of the Presbyterian Church in Ireland.

Manchuria Rev. W. H. GILLESPIE, Kuan-cheng-tzu.

Mission of the Presbyterian Church in Canada.

Honan Rev. D. MACGILLIVRAY, Shanghai.

Mission of the Reformed Church in America.

Amoy Rev. P. W. PITCHER, Amoy.

Mission of the Church of Scotland.

Ichang Rev. WM. DEANS, Ichang.

Presbyterians of the China Inland Mission.

Rev. WM. MALCOLM, Tai-ho, An-hui.

Early in 1902 a letter was prepared for circulation among the members of committee, with a list of questions bearing upon the whole subject of union, and with a copy of the statement of doctrine which formed the basis of union among the Presbyterian churches of Southern India. The purpose of these questions was to elicit replies which would form a basis upon which to work when the committee should meet. Replies having been received from eleven members, a call was issued for the committee to meet in Shanghai on October 22nd, 1902.

Pursuant to the call of the secretary, the committee convened at the Presbyterian Mission Press on Wednesday, October 22nd, and met twice daily till October 29th; in all eleven sessions. After opening prayer, the roll was made up, and the following were found present:—

Missions of the Presbyterian Church in U. S. A. ("North.")

Rev. H. V. NOYES, D.D., Canton.
 Rev. J. A. SILSBY, proxy for Rev. J. L. WHITING, D.D., Peking.
 Rev. J. C. GARRITT, Central China.

Missions of the Presbyterian Church in U. S. ("South.")

Rev. P. F. PRICE, Mid-China.
 Rev. J. R. GRAHAM, North Kiang-su. (Arrived the second day.)

Missions of the Presbyterian Church of England.

Rev. D. FERGUSON, proxy for Rev. T. BARCLAY, Formosa, and Rev. W. MACGREGOR, D.D., Amoy.

Mission of the United Free Church of Scotland.

Rev. GEO. DOUGLAS, Manchuria.

Mission of the Presbyterian Church in Ireland.

Rev. W. H. GILLESPIE, Manchuria.

Mission of the Church of Scotland.

Rev. GEO. DOUGLAS, proxy for Rev. W. DEANS, Ichang.

Mission of the Presbyterian Church in Canada.

Rev. D. MACGILLIVRAY, Honan.

After a preliminary report by the secretary, giving a *résumé* of the correspondence from members of the committee in answer to the Circular of Questions, the committee considered a Memorandum on Plan of Union sent by Dr. J. C. Gibson, then at home on furlough. This valuable memorandum formed the basis of the resolutions subsequently adopted.

Considerable difference of opinion being found to exist regarding the advisability of adopting a doctrinal statement as a basis of union, that subject was discussed at large; and after a full expression of opinion, lasting through several sessions, unanimous action was arrived at on the basis set forth in the resolutions adopted. At this and other stages of our work, the committee united in devout prayer and praise to Him who had so guided us in all our deliberations. Individual preferences were yielded, but not principles, and great unanimity was the result.

This question disposed of, the further questions of organization, etc., were carefully considered, the differences of present practice in various parts of the field being duly weighed; and again unanimity was reached in the action taken. Fuller note of the various steps in our work is probably unnecessary. The results of our conference were laid before the Missions and Mission Councils, in the expectation that what we agreed upon would meet their approval. The second Wednesday of November, 1903, was fixed upon as the date for the second meeting of our committee.

We were greatly encouraged to find that the whole missionary community of Shanghai had been praying for God's blessing upon our meeting. On Tuesday evening, October 28th, 1902, the Shanghai Missionary Association made us its guests, with every mark of honor, and received with great thankfulness and enthusiasm our announcement that a plan of union had been drafted by us. It is thought by many that the meeting on this occasion will prove an historic one, fraught with influences for union within other denominations and the growth of a desire for a yet wider union among the various branches of the church of Christ in China.

SECOND MEETING OF THE COMMITTEE.

On the 11th November, 1903, the committee again met in Shanghai as arranged, the Rev. Dr. Noyes, of Canton, being chairman, and the following being the delegates from the several missions:—

Missions of the Presbyterian Church in the U. S. A. ("North.")

Rev. H. V. NOYES, D.D., Canton.

Rev. GILBERT REID, D.D., proxy for Rev. J. L. WHITING, D.D., Peking.

C. F. JOHNSON, M.D., proxy for Rev. J. H. LAUGHLIN, West Shantung.

Rev. J. C. GARRITT, D.D., Central China (and Hunan).

Missions of the Presbyterian Church in the U. S. ("South.")

Rev. P. F. PRICE, Mid-China.

Rev. J. R. GRAHAM, North Kiangsu.

Missions of the Presbyterian Church of England.

Rev. J. C. GIBSON, D.D., Swatow.

Dr. GIBSON also acted as proxy for Rev. T. BARCLAY, Formosa.

Mission of the United Free Church of Scotland.

Rev. GEO. DOUGLAS, Manchuria.

Mission of the Presbyterian Church in Ireland.

Rev. W. H. GILLESPIE, Manchuria.

Mission of the Church of Scotland.

Rev. GEO. DOUGLAS acted as proxy for Rev. W. DEANS, Ichang.

Mission of the Presbyterian Church in Canada.

Rev. D. MACGILLIVRAY, Honan.

After hearing the correspondence addressed to the secretary on the proposals contained in the report, and statements from the delegates present, including expressions of hearty approval by the Supreme Courts of most of the home churches concerned, we were in a position to review the matter again in fuller light.

The following are the Resolutions, etc., adopted by us, in 1902, as revised during our meetings November 11-17, 1903:—

RESOLUTIONS.

The committee find—

1. That we and the several churches to which we belong agree in holding the Word of God as contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life.

2. That the aforesaid churches have, as circumstances required, drawn up and adopted several subordinate standards of doctrine as Confessions of Faith, Catechisms, and other documents, to exhibit the sense in which they understand the Scriptures; and that these documents are the following:—

Presbyterian Church in the U. S. A.—The Westminster Confession of Faith, with slight revision, and the Shorter and Larger Catechisms.

Presbyterian Church in the U. S.—The Westminster Confession of Faith, and the Shorter and Larger Catechisms.

Reformed Church in America.—The Belgic Confession, the Heidelberg Catechism, and the Canons of the Synod of Dordrecht.

Presbyterian Church in Canada.—The Westminster Confession of Faith, and the Shorter and Larger Catechisms.

Presbyterian Church in Ireland.—The Westminster Confession of Faith.

Church of Scotland.—The Westminster Confession of Faith.

United Free Church of Scotland.—The Westminster Confession of Faith, and the Shorter and Larger Catechisms, in the light of the Declaratory Acts.

Presbyterian Church of England.—The Westminster Confession of Faith and the twenty-four Articles of Faith, with Appendix.

We also find that the independent Presbyterian churches of Manchuria and of Amoy have adopted shorter creeds of their own in harmony with the foregoing standards.

3. That in view of the manifest consensus of these documents in the great fundamental matters of faith, obedience, worship, and polity, we rejoice to believe that we can heartily

and with great advantage unite together in seeking to advance the glory of God in the salvation of sinners, and in the planting and upbuilding of His church; and we are further confirmed in this assurance by our knowledge of the history of the churches using these symbols, of the service they have done and are doing in the various countries in which they labour, and of the character and teaching of their representatives, both in their home countries and in the Mission field.

Inasmuch, then, as it is found possible and desirable to unite on the ground of our ascertained harmony in faith and practice, we advise the Missions and Mission Councils which we represent to make the following recommendations:—

A. To the Mission Boards, Committees, and Supreme Courts of those Presbyterian churches which have established mission work in China, that they recognize the complete independence of the Chinese churches which have by the blessing of God been planted under their care; and that they authorize their missionaries to take all such steps as may be necessary to complete the formation and to secure the independence of the proposed united Chinese church.

B. To all Chinese Presbyterian churches :

1. That they take the necessary steps in their respective ecclesiastical courts to unite in one organized church, with such arrangements for government and administration under the Presbyterian order, with needful adaptations to local conditions, as may best subserve the interests of the kingdom of God among the Chinese.

2. That while the documents enumerated under finding 2 are binding on the churches which have adopted them, and while they are here referred to for the purpose of showing that in all essentials there is a consensus of faith and practice among these several churches; in entering upon the proposed union, the distinctive subordinate standards of any one church be not necessarily adopted by the others.

3. That while the proposed Presbyterian church of China must necessarily be autonomous, and will therefore have the prerogative of formulating its own standards, which will, we believe, in the providence of God and under the teaching of His Spirit, be in essential harmony with the creeds of the parent churches; until such standards be adopted, the distinctive standards of each contracting party entering the union shall be adhered to by that party.

4. That until such time as the proposed united church shall formulate its own creed, possible cases of appeal to, and deliverances by, the General Assembly in matters of doctrine shall be decided by the consensus of the various symbols of the churches entering the union; care being taken in all cases that such decision shall not do violence to the doctrinal standards held by any of the uniting churches.

5. The Westminster Shorter Catechism is commended to the consideration of the Chinese churches as being a brief digest of the leading doctrines contained in the symbols of the parent churches.

The committee further unite in making the following recommendations regarding union:—

Resolved,

That organic union be carried out in accordance with the scheme herein set forth.

1. That a General Assembly shall be constituted, to be composed of Commissioners from Presbyteries in the proportions agreed upon below.

That the General Assembly shall hold stated meetings at intervals of three, four, or five years, as may be determined by the first General Assembly, after consideration in the various missions and subordinate church courts; and shall also be convened to deal with urgent matters of general concern, when such meetings are called for by not less than three Synods.

That the General Assembly shall review and further the work of the church by such means as it shall see fit; and in particular shall deal with questions of doctrine and legislation affecting the whole church, by considering overtures and reports sent up from Presbyteries and Synods, and by sending down proposed decisions of a legislative character to Presbyteries for consideration and report; and shall finally dispose of such matters in accordance with the ascertained mind of the church.

That cases of discipline beginning in Sessions shall, on appeal, be subject to review by the Presbytery and Synod, and shall terminate in the Synod without appeal to the General Assembly; and that cases beginning in Presbyteries shall, on appeal, be subject to the review of the Synod and General Assembly.

That all Presbyteries and Synods shall transmit to the General Assembly duly attested copies of their minutes; and the Assembly shall take steps to review these records and to secure that the work of the subordinate courts is duly performed and that their records are accurately kept. They shall also transmit full statistical reports, financial and personal, of the work of the church within their bounds, which the General Assembly shall collate for the information of the Church.

That the General Assembly shall constitute a "bond of union, peace, correspondence, and mutual confidence among all our churches."

2. That the Synods to be formed meet annually, if convenient. The following are suggested:—

(a) The Synod of Manchuria. (The present approximate number of communicant members in this Synod would be 10,000.)

(b) The Synod of North China; to comprise the churches in Chihli, Shantung, and Honan. (Approximate number of communicants, 6,700.)

(c) The Synod of Central China; to comprise the churches in Kiangsu, Chêkiang, Anhui, Hupeh, and Hunan. (Approximate number of communicants, 3,000.)

(d) The Synod of Southern Fukien (including Formosa*). (Approximate number of communicants, 3,500.)

(e) The Synod of East Kwangtung. (Approximate number of communicants, 3,300.)

(f) The Synod of West Kwangtung. (Approximate number of communicants, 4,000.)

It is further recommended that the Synods be the bodies charged with the ultimate responsibility for all administrative work and the carrying out of discipline within their bounds, except in cases of discipline arising in Presbyteries, on which appeal to the General Assembly is allowed.

The Synods shall also have power to refer to the General Assembly for instruction and advice.

3. That the following plan of representation in Church courts be adopted:—

I. THE SESSION.

For the present each Presbytery shall determine the composition of Sessions within its bounds.

* The Missions in Formosa have not yet intimated their decision as to whether they can unite with the Church in China, though they have taken a sympathetic part in the preparation of the plan of union.

II. THE PRESBYTERY.

For the present the basis of membership in each Presbytery may remain as before.

III. THE SYNOD.

The Synod shall consist of all Chinese ministers and all missionaries, whether ordained as teaching or as ruling elders, having a seat in a Presbytery within its bounds, together with one Chinese elder from each Session. But in the case of congregations having more than 500 members, they shall be entitled to a further representation in the ratio of one ruling elder for each additional 500 or fraction thereof.

IV. THE GENERAL ASSEMBLY.

[The matter of the proper ratio of representation in the General Assembly was the occasion of long and careful consideration, owing to the varying conditions found to exist in different parts of the country.

In view of the many difficulties brought before us, and having due regard to the representation of different portions of the field in respect of distance from the place of meeting, to the ecclesiastical relation between Chinese churches and foreign missionaries, to the varying sizes of congregations and stages of organization arrived at; and having considered all available statistics bearing on these questions; the plan herein presented was finally drafted.

The principle is clearly recognized that the relation of the foreign missionary to the Chinese church is in its nature temporary, and must eventually cease].

(a) The General Assembly shall be composed of representatives appointed by Presbyteries in the ratio of one Chinese minister and one Chinese ruling elder for every seven sessions within the bounds of the Presbytery. It shall be within the power of Presbyteries, when necessary, to appoint a foreign missionary as substitute for a Chinese commissioner.

(b) Congregations of over five hundred adult members in good standing shall be entitled to a representation of one minister and one ruling elder for every such five hundred members or fraction thereof.

(c) In addition to the above representation, each Presbytery shall commission one foreign missionary for every seven or fraction of that number having a seat in Presbytery, whether ordained as teaching or ruling elders.

(d) Where there is not yet an organized Chinese Presbytery, the local Presbyterian Missions, with the Chinese ministers and elders within their bounds, may act in the interim as Presbyteries in sending commissioners to the General Assembly on the above basis.

(e) At the first meeting of the General Assembly, all Presbyterian ministers and elders in China producing certificates of good standing from any of the uniting presbyterial bodies may attend, and shall have advisory powers; but only authorized commissioners shall have the power of voting.

4. That the name of the proposed united church be "The Presbyterian Church of China," 中國基督聖教長老會, or 中華基督聖教長老會.

5. The following names of Chinese church courts, etc., are suggested:—

Out-station,	支會.
Organized Congregation,	堂會.
Session,	長老督會.
Presbytery,	長老中會.
Synod,	長老大會.
General Assembly,	長老總會.
Deacon,	執事.
Elder,	長老.
Licentiate,	准試.
Ordained Minister,	牧師.

Note.—While these names are recommended as the official designations of the above bodies and offices, it is recognized that various localities may use such abbreviations of these terms as may seem proper. As for example, 老會 or 中會 as a popular name for Presbytery, as may be preferred. Regarding the name for deacon, while following the current usage in Bible translation, the committee expresses its dissatisfaction with the term 執事. It is desired that careful consideration be given to the finding of a better term. The use of 役 or 董 has been suggested; and other suggestions are invited. The same remark applies to the term 准試. All changes which have been made in existing terms are with a view to unifying the differences which exist in various parts of the field.

6. That the plan of organic union set forth above be now transmitted to the various Presbyterian Missions in China, with a Chinese Version, requesting them, in the event of their approving the scheme, to transmit the Chinese Version to the Chinese church courts concerned for their consideration, requesting them to communicate their decisions to the Secretary of the Committee.

7. Finally, that we desire to express to our brethren of all other missions and churches in China our sense of the real unity that underlies our differences and our earnest desire that all branches of the church of Christ in China may ultimately come together in loyalty to truth and devotion to our common Lord, in the manifested unity of the body of Christ on earth. Recognizing that existing differences of ecclesiastical order and government and other causes prevent for the present our expressing our unity in the vital doctrines of the gospel in the form of a common church organization, we who are of the Presbyterian order aim in the meantime at Presbyterian union in no exclusive sense, but as the first step within our power towards drawing together the various branches of the church. We shall continue to seek by brotherly co-operation to unite in sympathy all branches of the Christian church in China, earnestly praying that all may be so led into the unity of the Spirit, that fuller union in work and organization may naturally follow.

The following further action was unanimously agreed upon:—

We find that it has been represented to us that the loss of representation in the home courts is, in the minds of some brethren, and in the view of the churches to which they belong, a difficulty in the way of the proposed union. We therefore respectfully represent to the supreme courts of the churches concerned, that it will greatly facilitate the proposed plan of union, if home churches, while giving their missionaries full liberty to take their places in the courts of the Chinese Church, will also take steps to secure at the same time their representation in the courts of the churches at home. We find that this object has been secured in some cases* by giving to Mission Councils or other such bodies on the mission field power to act as Presbyteries under the home churches, with right to send commissioners to their supreme courts and to approach these courts by way of overture; while at the same time members of such bodies are members of, or assessors in, the independent courts of the Chinese church, but subject in respect of discipline to the courts of the home church only.

We therefore respectfully submit that the adoption of this or some similar course by the supreme courts concerned, is an act well within their powers, and would be very helpful to the best interests of the church in China.

* For example, in the United Free Church of Scotland.

In answer to a question brought before the Committee, it was resolved,

That the organization of Presbyteries and Synods in the independent Chinese church can in no wise affect the executive control held by the various missions over their missionaries, as, for example, in the appointment of missionaries or the opening of new mission stations.

RESOLUTION regarding *The Christian Intelligencer*.

Resolved, That this committee do hereby express its appreciation of the services rendered to the church, and especially the interests of unity, by the publication of *The Christian Intelligencer*, under the efficient editorship of the Rev. S. Isett Woodbridge; and hereby recommend the Executive Committee of this paper, appointed by the Conference of Presbyterians in 1901, to make with the missions represented by the Committee on Union, such necessary arrangements as shall complete its organization and place the paper on a proper financial basis.

The Committee on Union decided that it was competent for it to receive and consider the report of a Committee on Theological Curriculum appointed by the Conference of Presbyterians in 1901. The report was received, and is as follows:—

REPORT OF THE SUB-COMMITTEE ON THEOLOGICAL CURRICULUM.

The Sub-Committee on a common Theological Curriculum for students and a joint Board of Examination have collected some information as to the present practice in the colleges and training classes of the different Missions. This information is far from complete, and your committee will welcome the communication of further information.

We have also received expressions of opinion and suggestions bearing on the subjects remitted, but are not yet in a position to present a complete report.

We find, however, that the following suggestions should guide any action to be taken in these matters:—

1. That a common scheme for a Theological Curriculum would be of great advantage, especially in order to raise and

maintain a worthy standard of theological education, and also as tending to encourage the production of suitable text-books.

2. That the Curriculum should be planned with reference to the subjects to be taught, rather than with reference to years or terms of study.

3. That the Curriculum should be planned in two distinct sections; one for men who have received a somewhat complete preparatory course of elementary and advanced academical instruction in Christian schools before entering on a Theological Curriculum, and one for men who have become Christians in more mature years, or who for other reasons have not received such early training.

4. That a joint system of examination, with the granting of diplomas would, if practicable, greatly assist in the furtherance of the object in view; but in order to leave a certain freedom to those conducting theological training, it may be better in the meantime to confine its action to the close of the Theological Curriculum.

With these explanations of the views so far arrived at, we suggest that this interim report be accepted by the Union Committee and circulated along with their report on proposed plan of union; and that the whole subject be re-committed to the sub-committee for further consideration and report.

J. C. GIBSON.
GEO. DOUGLAS.
P. F. PRICE.

The Committee on Union, at its meeting in 1902, directed Rev. D. MacGillivray to prepare in Chinese a short account of the Presbyterian church and its standards, to which should be appended the Westminster Shorter Catechism, for circulation among the churches. Such a book has been prepared, under the title of "Presbyterian Union in China," 長老會歸一記, and is for sale at the Presbyterian Mission Press, Shanghai.

The committee at its first meeting instructed its secretary to open an account at the Presbyterian Mission Press, Shanghai, under the name of "The Committee on Presbyterian Union," to the credit of which account the Missions or

Mission Councils concerned are asked to pay ten dollars each; this money to be available for printing reports of the Committee's meetings, etc. The secretary was further instructed to print the Resolutions, etc., of its meetings, in sufficient numbers for the use of all the Presbyterian missions. An account of money received and expended prior to the second meeting of the Committee, is subjoined. (See Appendix A.)

The Committee, in considering the problem of a just representation of all parts of the Church in General Assembly, gathered statistics of the churches to be comprised in the united Church. These statistics can, in some cases, be only approximate. They are herewith presented to the missions and Church courts for their information. (See Appendix B.)

It is earnestly hoped that other missions, beside those which have appointed delegates to this Committee, will join in the union movement. The missions of the Presbyterian Church of New Zealand and the Reformed Church ("Covenanters,") working in Kwangtung, and that of the Canadian Presbyterian Church in Macao, have indicated their interest in the proposed union. Other missions are: the Canadian Presbyterian Mission in Formosa, and the Cumberland Presbyterian Mission in Hunan.

The committee, upon adjourning, instructed the secretary to arrange for its next meeting, which will probably be not earlier than July, 1905, in order to give full time to hear from all the Church courts and missions concerned.

With devout thanksgiving to God for His evident blessing upon our work, the committee presents this report and the recommendations contained therein to the Church and the missions for their consideration and final action.

Signed for the Committee,

H. V. NOYES, *Chairman*.

J. C. GARRITT, *Secretary*.

APPENDIX A.

COMMITTEE-ON PRESBYTERIAN UNION.

Financial Statement, Oct., 1902--Nov. 6, 1903.

Cash Received:—

October 29th, 1902.	From members of committee	\$10.00
December 3rd, " "	Rev. P. F. PRICE	10.00
April 4th, 1903.	Peking Mission	10.00
" 14th, " "	Dr. H. V. NOYES	10.00
" " " "	Rev. G. W. WALES, Amoy.	9.69
" " " "	" J. R. GRAHAM	10.00
July 15th, " "	" J. H. LAUGHLIN	3.70
September 25th, " "	" L. J. DAVIES	11.00
" 22nd, " "	" W. R. MALCOLM	10.00
November 6th, " "	" P. W. FITCHER	10.00
		<hr/>
		\$94.39

Cash Expended:—

December 8th, 1902.	By printing 400 Reports	\$11.50
Do	" Postage and mailing	1.08
March 11th, 1903.	" Catechisms, etc.24
October 1st, " "	" 17 Postal cards, call of meeting	.90
		<hr/>
		\$13.72
Balance in hand, November 6th, 1903	\$80.67

Signed, J. C. GARRITT, *Secretary.*

APPENDIX B.

SOME APPROXIMATE STATISTICS OF THE PRESBYTERIAN CHURCHES IN CHINA (1903), TABULATED FOR THE PURPOSE OF PREPARING A SCHEME OF PROPORTIONATE REPRESENTATION IN THE PROPOSED GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF CHINA.

Proposed Synods.	Presbyteries. (The names of those already organized are stated.)	Sessions.		Chinese Ministers.		Chinese Elders.		Members in full communion.		Average Membership per Congregation.	Proposed Representation.		Missions within bounds of Synods.	Missionaries. (Ordnained whether as Ministers or Elders.)
		Min.	Eld.	Min.	Mis.	Min.	Mis.							
I. Manchuria.	Say 2 or 3. (At present one—the Presbytery of Manchuria.)	30	2	27	10,000	333	5	5	5	5	Irish Presbyterian United Free Church of Scotland	15 } 15 }	30	
II. North China (including Chihli, Shantung and Honan).	Say 4 or 5. (At present 4—Feking, P. Shantung, Chinan, and Wei-hsieu.)	67	15	100	6,700	100	10	10	6	6	Am. Presbyterian, North (three Missions: Peking, Shantung East and West) Canadian Presbyterian	10 } 11 } 11 }	32 } 40 }	
III. Central China (including Kiangsu, Chekiang, Anhui, Hupeh, and Hunan).	Say 5. (At present 4—Kiangchow, Nanking, Ningpo, and Shanghai.)	38	20	58	3,000	80	6	6	9	9	Am. Presbyterian, North (two, including Hunan) Am. Presbyterian, South (two Missions: Mid-China, and North Kiangsu) Church of Scotland C. I. M. Presbyterians Cumberland Presbyterian	21 } 4 } 12 } 8 }	25 } 20 } 4 } 8 } 3 }	
IV. South Fukien.*	Say 2. Chincheu and Changchew.	90	30	125	3,500	40	13	13	3	3	Reformed Church in America English Presbyterian	5 } 12 }	17	
V. East Kwangtung.	Say 2. Swatow and Wu-king-fu.	37	13	75	3,300	90	6	6	3	3	English Presbyterian		17	
VI. West Kwangtung.	Say 3. (At present 2—Canton and Hainan.)	25	3	35	4,000	160	4	4	3	3	Am. Presbyterian, North (two, including Hainan) Presbyterian Church of New Zealand	9 } 7 } 1 }	17	
Totals.....	20	287	83	420	30,500	110	44	44	29	29			181	

* These figures do not include the Formosa Churches.

Note.—The above statistics are only approximate for want of complete returns. In cases where Chinese Ministers and Elders are not available as representatives, it is proposed that Missionaries be commissioned as interim substitutes. The basis of calculation above is the Synod; representatives would actually be commissioned by Presbyteries; hence the representation must in most cases be somewhat increased. The figures in the average column are in some cases illusory, inasmuch as members of unorganized congregations are sometimes not under sessions.